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Miscellany.

For the Christian Herald.

MEMOIR OF MRS. HANNAH GAMAGE.

THE subject of this notice was the daughter of Mr. Hen. Ten Brook, and the wife of Mr. Amory Gamage of this city. Her parents were members of the *Unitas Fratrum*, or Moravian Church,—a denomination of Christians, never to be forgotten, but always to be esteemed and loved, while missionary labours among the perishing heathen, hold their just value and importance among the followers of the Lord Jesus. From her earliest years she displayed an amiable temper and no ordinary mind. In her external deportment “she feared the Lord from her youth,” so far as the judgment of charity could determine; but it was not until her eighteenth year, that she manifested any special attention to the interests of her soul. She then ardently hungered and thirsted after righteousness, and became scrupulously attentive to her public and private religious duties. Having received a religious education, and her habits having been strictly moral, there appeared nothing remarkable in her conversion unto God. She was awakened by “the still small voice,” and like Lydia, her heart was opened to the things which belonged to her peace. Conscious of her lost and ruined state by nature, her hope of pardon and acceptance with God rested entirely on the righteousness of Christ, apprehended by faith.

She was married in the autumn of 1812, and in the spring of 1813, joined the communion of the Presbyterian church in Cedar-street, under the pastoral care of the Rev. Dr. Romeyn.

Humility was the most conspicuous feature in her Christian character; and to glorify God her most ardent desire. Her chief enjoyment seemed, next to fellowship with her reconciled Father, to render herself in the highest degree useful to others, and contribute to their happiness. For this purpose she spent as much of her time as she could in reading the Scriptures, and pouring forth her soul before the Throne of Grace in prayer.

The fruits of her religious exercises in private, appeared in her charity to the poor, and sympathy with the afflicted. Besides her prompt attendance on the public and family ordinances of worship, she was for many years a member of two female associations for prayer, with whom she met twice in the week when her health would permit. The hours thus spent, she considered among the happiest and sweetest of her life. Her believing sisters still surviving,

can testify to her love of, and zeal in, the Redeemer's cause, and her deep concern for the salvation of sinners. To a truly amiable disposition she added a cultivated mind—delicacy of feeling and urbanity of manners, eminently calculated to recommend to others the religion she professed.

In her domestic circle her Christian graces shone conspicuously. As a wife she was an *helpmeet* indeed—an agreeable companion—a true friend and an affectionate mother. Those who knew her best, loved her most—for though young in years she was “a mother in Israel.” Conscientiously engaged in the discharge of every relative duty, she recognized the hand of God in all the changes incident to life. To His will she was entirely submissive, so that not a murmur or complaint was ever heard to escape her lips under the greatest trials—even on the death of her two children. Of His goodness she possessed a deep and abiding sense; and as from the abundance of the heart the mouth speaketh, her heart seemed to overflow with gratitude.

Towards the close of her life, time became more and more precious, and she endeavoured to improve it to the glory of Christ—the benefit of her family, and the good of her own soul. A few months before her death she observed to a Christian friend, “that she was sensible that she would not continue long in this world, and her desire was to be useful not only to her friends, but especially to those who were strangers to Christ. She had indeed hoped that God would spare her to bring up her children in his fear; but if he thought best to remove her, she could with confidence commit them and her husband to Him who loved them more than she did, and who was able to take care of them without her.”

Having a feeble constitution her health was generally delicate. In March, 1822, she took a severe cold, which settled on her lungs, and produced the impression above expressed about her approaching end. Her friends observed that she was ripening fast for glory. Living as she did near to her Saviour, death and the grave were no terrors to her. Having set her house in order, she waited patiently for the appointed time to be called home.

On her physician telling her that he thought she would recover from this attack,—“she told him he was mistaken, that she was convinced she should never recover, and that she did not wish him to flatter her, nor be afraid to tell her what he thought of her case, for she should not be alarmed. She was prepared to die, and did not send for him because she thought it was in the power of medicine to restore her to health, but because she thought it was her duty to make use of all the means for the comfort and the satisfaction of her friends.”

She removed to her father's residence, at Kips-Bay, about the first of July, 1822. From that time she gradually declined. Her cough was violent and distressing, and her bodily pains at intervals extreme, which she uniformly endured without a murmur or complaint. “She said she was willing to suffer if it was for the glory of God; not because she could not avoid it, but from entire submission to the will of God.” “Not one pain too many, (was her language,) it is

all right ; I rejoice in the privilege of suffering for the glory of God." As the outward man perished, the inward man was renewed day by day.

Her hope was an anchor to her soul both sure and steadfast, entering within the veil ; and her faith the substance of things hoped for and the evidence of things not seen. The state of her mind is unfolded in an unfinished letter which she attempted to write about six weeks previous to her death, to a female friend.

"That complaint which my friends had reason to fear would terminate in death before this, has so reduced me, that physicians as well as friends have given up all hope of recovery. I myself was well convinced from the commencement of the cold, how it would *probably* terminate. Oh my friend, how sweet to have Jesus our friend in an hour like this—He who has promised, 'though heart and flesh fail, I will be the strength of thy heart and thy portion *for ever*.' Rejoice with me, my friend—He leadeth me in green pastures, beside the still waters, and he maketh my cup to run over with blessings." After a few days she added, "my weakness would not let me continue, but lest I should not be able to take up my pen again—Oh pray for me, that my faith may continue, and that I may magnify *His grace* by perfect submission to his holy will, and that he would give me more patience."

Though she was willing to live, as has already been stated, that she might be useful to others and glorify God, yet she had a strong desire to depart and be with Christ, which is far better.

Desirous of improving special providences as they occurred, and in hopes of being able to say a word in season which might be sanctified to a brother-in-law, who had been recently bereaved of an amiable and pious wife, she thus wrote :

"With what emotions do I address you ! very near that grave where you have so recently committed *all* that was dear to you in life, I address you, not knowing how much my little remaining strength will allow me to say, but praying that God will sanctify to you a second call from the tomb ; for before you receive this, these stiffened limbs may be committed to that dust of which we are made, and to which we must *all* return. What an humbling lesson to proud man."—She was too feeble to continue, and was never after able to resume her pen.

She was highly favoured during her illness with a comfortable frame of mind, and would often say how sweet it is to hold communion with God ! Though she was no stranger to the plagues of her own heart, and at intervals had her doubts and fears, she was much engaged in self-examination, and would sometimes ask if she could be deceiving herself ; but immediately checked herself and said—"O no, I am sure I am not deceiving myself—I *do* love God supremely. Lord thou knowest that I love thee : sometimes I doubt, but why should I doubt, when he gives me so many evidences of my interest in Christ, and of his faithfulness to his promises, and manifests himself to me so graciously, so delightfully and comforting." She would often say to her friends, when they called to see her, with a smile,

"you see I am near my Father's kingdom. This tabernacle of clay will soon crumble to dust." Being asked by her father if she felt comfortable, she replied, "yes—the presence of my God makes me comfortable." On hearing a friend express a wish to go to a concert, she observed, "I have no desire to hear it; I shall soon hear far more delightful music in heaven; soon I shall tune my harp to the praises of God."

She lay frequently with her eyes closed, and being asked if she was asleep, replied, "no, I am meditating: I am not always asleep when my eyes are closed. Oh how sweet to commune with Christ: so comforting! Oh I cannot express it. I have had glorious views, unutterably sweet and delightful."

She observed to her husband one morning, that she was thinking last night, what a happy and glorious change she should shortly experience in being freed from sin, and in being permitted to unite with redeemed in heaven in praising God.

On a Sabbath morning her husband observed to her, "this may be the last Sabbath you will enjoy on earth." She answered, "perhaps so, but I don't feel as if I should go so soon. I think I must be purified more through suffering. I am a great sinner—I am afraid I don't hate sin enough—I fear I am too impatient—I have a wicked and deceitful heart." She often lamented the proneness of her heart to wander, and expressed a wish to be sanctified more and more for the heavenly kingdom: longing to be released from the tabernacle of clay, and to be clothed upon with that house not made with hands, eternal in the heavens."

On another occasion she remarked, "we don't think enough of the blessed Jesus in his various offices, as our Prophet, Priest and King. How comforting to know he is in heaven, clothed in our nature, yet without sin; a High Priest who can be touched with a feeling of our infirmities."

When reading the Scriptures to her she would often stop her husband and say, "these promises are too precious to pass over so fast, I want to meditate on them." In reading the Scriptures, or hearing them read, and in the enjoyment of the conversation and prayers of pious friends, she was extremely gratified, and would say, "how good God is, to refresh me so by the way."

She often requested her husband to read for her the 14th, 15th, and 17th chapters of John,—and selected the following passages of Scripture to be read, viz. Gal. iii.—Eph. i. to v. ch.—the epistle to the Hebrews—Philip. i. ii. iii. ch.—2 Cor. v. ch.—Rom. v. and viii. ch.—Col. iii.—Psalms xxiii. and ciii.—and those chapters of the Evangelists which relate the sufferings and death of Christ. On being asked if she had taken any nourishment lately, she replied, "yes, I have been feasting on heavenly food, I want nothing that this world can afford."

A relative called to see her, and in course of conversation she pressed upon him the absolute necessity of being born again, and of an interest in Christ, and observed, "you see how a Christian is supported in the prospect of death: death and the grave are no terrors

to me ; when you see me put into the grave, and you hear the sound of the earth falling upon my coffin, *think* that my soul is in heaven enjoying perfect bliss. The religion of Jesus Christ is no vain thing : without it you cannot die in peace—the Bible of which you think so lightly, is no cunningly devised fable ; it is the word of God, and it is able to make you wise unto salvation.”

She observed to a friend when much distressed, “it is hard for flesh and blood to bear, but grace supports me—I rejoice in it.” After suffering much from extreme pain, she wished her husband to pray for her, and particularly request that God would enable her to see clearly that her willingness to suffer sprung not from necessity or compulsion, but for his glory, and unqualified submission to his holy will ; and that she might feel willing to suffer, that his grace might appear more apparent in her support.

She frequently requested to be left alone, that she might not be interrupted in attending to the duty of secret prayer. After laying sometime silent and composed, she exclaimed, “is it possible that such an unworthy worm as I am, shall enjoy such felicity ! Is it possible that I shall be permitted to see Jesus as he is, and be like him, and to unite my voice with the voices of the angels, and the spirits of the just made perfect, in praising God. Oh ! oh ! what a delightful thought—even so, Father, for so it seemeth good in thy sight.”

A friend observed that the steam boat was passing delightfully along, and many passengers enjoying themselves on the deck. “It is not half so delightful, (was her reply) as to lay here and enjoy the presence of Jesus. I do not envy them their pleasure, though they are enjoying the cool refreshing breezes, and I lay here burning with fever.”

She observed to a Christian friend—“how delightful to commune with Jesus : Oh it is inexpressibly sweet. How gracious God is to refresh me so by the way with his comforting presence. O help me to praise him—bless the Lord, O my soul ! What am I that he should grant me so many favours ; a poor worm—’tis all of grace, free, sovereign, unmerited grace.” “Not for your sakes do I this, saith the Lord God, be it known unto you.”

A Christian friend observed to her, “it is good to know that God is our covenant portion.” She answered, “yes, but it is better to feel it.” She was asked if her food tasted good, and replied, “yes, but God is better.” Having been led across the room by her husband, she observed to him that she was much fatigued, and said—

“I feel this mud-wall cottage shake,
This house of clay begins to totter.”

After enjoying a comfortable day, she seemed to have a lively sense of the goodness of God, and said, “He maketh me to lie down in green pastures—he leadeth me beside the still waters ; my cup runneth over with blessings. Bless the Lord, O my soul. He maketh all my bed in my sickness, and putteth round about and underneath me his everlasting arms.”

She conversed with her husband in the most composed manner re-

specting the management and education of their children, and mentioned the school at which she wished her daughter should be placed, after her departure, and then kneeled by the bed side and prayed fervently for her husband and children.

On a nearer approach of death, her extremities being cold, she was asked the state of her mind in the prospect of death; she answered, "O I feel a *full assurance*; I am ready to die; I long to be released from this body of sin and death; but I must wait God's time."

"Having known Mrs. Gamage from her youth, and had frequent occasions to observe her pious steps," says a venerable and reverend friend, "I made her a few visits in her last days. I found her mind perfectly tranquil, and in the sensible enjoyment of her Saviour's smiles. Asking her the ground of her hope, she assured me that she had none of her own; 'I am,' said she, 'a very great sinner in the sight of God, however moral my life may have appeared in the estimation of man. As a sinner, I am a lost creature, justly condemned. Yet the grace of God to me has been abundant! What Christ has done in his life and death, procuring my pardon and righteousness—these, and nothing else, form the ground of my hope for present and everlasting happiness.'

"On my next visit I read to her the 31st Psalm. On the 5th verse she made a very pleasing comment. 'Yes,' said she, 'the Lord Christ has redeemed me by his precious blood; or I should have been lost in my sins. I can now commit my spirit, my body and soul into his hand. He is the God of truth; he cannot lie; and will safely keep that which I have committed to his trust.'

"When we reflect," her friend observed, "on that hand which was nailed to the cross, and that heart which bled for our crimes, we may safely commit our body, soul, and spirit into the hand of our Lord. 'O, indeed! that is sweet,' she replied, 'how can I doubt his love and faithful care? Lord Jesus, take my spirit, it is thine.' When she said this, a heavenly glow pervaded her countenance; and she earnestly solicited my prayers, and the continuance of my visits."

Respecting another visit, he continues, "She talked sweetly of the goodness of her God, and the charms of her Saviour's love to her heart. 'This,' said she, 'is all my present comfort; and, in some degree, I live upon his smiles, in the cheering hope, I shall soon be with him, where no sin or cloud shall separate us.'

"On my last visit, she conversed with the most spiritual sweetness of mind on her removal by death, as though she was going into the adjoining chamber. All her thoughts were upon her heavenly home; 'and when I am there,' said she, 'I shall be one trophy of the Redeemer's grace; and there I hope incessantly to be employed in singing his praises, and the song of his redeemed.'"

Mrs. Gamage took great comfort during her illness in reading and meditating upon several favourite hymns; and two nights previous to her death, which was a very restless one, she requested the following hymns to be read to her, and repeated several times in the

course of the night ; viz. 134th, Dwight's collection, entitled " God's presence is light in darkness :"

" My God ! the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights," &c.

And 132d, Dobell's collection,—*" Refuge from the storm."* Deut. xxxiii. 27.

" Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high," &c.

The morning previous to her death she appeared as comfortable as usual. About two o'clock in the afternoon she coughed severely, and expectorated much more than usual, the cause of which no doubt was the breaking of an abscess, which weakened and distressed her very much. She told her friends that she thought that would be her last night. She continued very ill until about five o'clock, when she was more comfortable. Until this time she had enjoyed a happy state of mind, and clear views of her interest in Christ ; but God was pleased, about six hours before she died, to put her faith to a severe trial, by permitting a dark cloud to pass over her mind, and which was the last assault of the adversary. Perceiving that she was agitated and much engaged in prayer, her husband asked if she did not feel so well ? she answered, " yes, as well in body, but not in mind ; I have lost my Saviour ; O where shall I find him. He has withdrawn the light of his countenance and left me in darkness. O pray for me, that he would be pleased to return unto me, and have mercy on me, and give me not up to the powers of darkness, or forsake me in this trying hour. My God, my God, why hast thou forsaken me ? O pray that this darkness may be dispelled." He endeavoured to encourage her by refreshing her memory in the promises, and repeated a number, the most applicable to her case, and urged the exercise of faith in them, observing that God would never leave nor forsake his own people who put their trust in him ; that this was only a trial of her faith, an assault of the adversary, and God would give her the victory : many who had gone before her, she knew, had experienced the same, but they were not forsaken, nor left in darkness. " I know it," said she, " I believe the promises as much as I ever did, and though he slay me I will trust in him. ' I know in whom I have believed, and that he is able to keep that which I have committed unto him.' I know he will not utterly forsake me ; I shall yet praise him in death—I shall glorify God to the last"—" shall I not drink of the cup which my Father giveth me, O Lord, glorify thyself in me." She expressed her willingness to die in this situation, if it should be the will of God ; but she was very desirous of enjoying again that pleasant and comfortable frame of mind with which she had been so much favoured.

During this period she seemed to agonize in prayer, and requested every one present to pray ; and in this case the promise " that while

they are yet speaking I will hear," was verified, for in about twenty minutes she was relieved, and called on all present to bless the Lord for his goodness ; for the darkness was passing away and God was again lifting upon her soul the light of his countenance. " Bless the Lord, O my soul." She said, " she could not describe the agony of her mind during that time ; it seemed as if the powers of darkness were let loose upon her, and she had experienced the torments of hell." After returning thanks to God for his mercy and goodness in this trying time, all was peace and serenity. The sun of righteousness shone again upon her soul with increasing splendour, and she was enabled to rejoice in Christ as the Captain of her salvation.

Being exhausted, and after a few minutes rest, she was wonderfully strengthened to address every person in the house, (12 in number) down to the servants, appropriately, distinctly, and with her full strength of mind ; and as they stood weeping round her bed, listening with eagerness to catch every word that dropt from her lips, she took each one by the hand and blessed them, and bid them an affectionate farewell. After addressing her father in the most affectionate manner, she said, " may your last days be your best days ; may God bless you and be gracious unto you, and lift upon you the light of his countenance and give you peace." Thoughtless sinners she exhorted to repentance, and faith in Christ, and recommended the Saviour to them in the most endearing manner,—“ you see,” she said, “ how the Saviour, religion, and grace, of which you think so lightly, support me in a dying hour ; what should I do now without Christ ? O I beseech you make Christ your friend *now* while in health, if you wish to die in peace as I do.” Professors of religion she exhorted to greater diligence and activity in the divine life, and to closer walk with God.

In the close of her address to her husband, she said, “ devote the remainder of your days to the service of your Saviour, and let your light shine and glorify God. Be active and industrious in the cause of Christ ; remember time is short—soon you will follow me—what your hands find to do, do it with all your might ; put your trust in your covenant God ; cast all your care upon him ; he will never leave nor forsake you—live near to him,—I have not ceased to pray for you, that his grace may be sufficient for you, and that you may be supported under the trial of parting with me : but grieve not for me ; you know my change will be a happy one—and O take care of the dear children ; but them *I leave to God*—I commend them to his gracious care—I know he will take care of them.”

A female relative whom she knew had been for many years weak in faith, and full of doubts and fears, she in the tenderest manner endeavoured to encourage, and said, “ let the goodness of God to me encourage you to put your trust in Him who has promised never to leave nor forsake his people ; He who has begun the good work in your heart will carry it on. Doubt no more, but press forward in the Christian race, and let your light shine and glorify God.” Her friend said, “ I am much indebted to you ;” she replied with empha-

sis, "indebted to me! No—to God; don't say to me—I am but a worm, give God the praise and the glory:"

After a pause of a few minutes, she said, "now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; O precious salvation—precious salvation! Come, Lord Jesus, come quickly." After a few minutes composure, she turned her head and looked at her husband, and, with a smile said, "now I am waiting for my full discharge." Wiping the sweat from her forehead she remarked, "this is the cold sweat of death." She then requested not to be disturbed, and was silent and composed for an hour and a half, though her lips were observed to move in prayer. About twenty minutes before the spirit took its flight, her husband asked her if all was peace, and if she still enjoyed clear views of her interest in Christ? She answered distinctly, "yes, all is peace. . . . Peace: Peace. Come, Lord Jesus, come quickly—Lord Jesus receive my spirit." These were her last words. She then, without a struggle or groan, and with a placid countenance, fell asleep in Jesus at five o'clock, A. M., September 5th, 1822, in the thirty-second year of her age.

"Fainter her breath, and fainter, grew,
Until she breathed her last;
The soul was gone before we knew
The stroke of death was past.

Soft was the moment, and serene,
That all her sufferings closed;
No agony or struggle seen,
No feature discomposed.

The parting struggle all was mine;
'Tis the survivor dies:
For she was freed and gone to join
The triumph of the skies."

May her dying admonitions be recollected and improved by all who heard them, and be sanctified to their eternal benefit.

From the above narrative we learn the following important conclusions:

1. That a law work—bringing home to the heart and conscience, the curses of a broken covenant, is not an indispensable or essential evidence of a sinner's conversion unto God. The Law never yet has been instrumental in subduing one rebel against God's government, or reclaiming one apostate from his truth. Its sole and appropriate province is that of a schoolmaster to lead us to Christ. Terror at God's judgments—extraordinary displays of these judgments—miracles wrought to support the divine mission of any of God's messengers—nay the rising of one from the dead—all combined, cannot affect "the heart of stone," so as to produce a radical change from sin unto holiness. It is not in the tempest—the great and strong wind, rending the mountains and breaking in pieces the rocks before the Lord—not in the earthquake or the fire—but in the *still small voice*

of God—the voice of his tender mercy, that the Lord makes himself known for the regeneration and sanctification of sinful men. The thunderings and lightnings of Sinai may affright and produce a servile fear; but the exhortations from Zion, through the power of the Holy Spirit, can alone create a filial fear, and make of a rebel and apostate, a renewed child.

2. The essential characteristic of a renewed child is *humility* in his religious standing. Augustine, a celebrated Father of the primitive church, being asked what he considered to be the first grace of a Christian, replied, humility—what the second, humility—what the third, humility—and closed with saying, that this is as the whole of Christian character. He was right. Spiritual pride is as condemnable—nay more so than every other kind of pride. The pharisee who boasted that he was not as other men, nor even as the publican who cried “God be merciful to me a sinner,” was rejected, whilst his companion was justified. Humility, the offspring of grace, whilst it recognizes the rights of divine sovereignty as *absolute*, makes the believer feel his own impotence, as well as unworthiness and hell desert; and influences him to pray for full and free pardon, acknowledging this pardon to be dispensed in a *sovereign* manner, so that *special faith* has no right to claim the fulfilment of any promise apart from the rights of divine sovereignty. It is a spiritual presumption which leads to a contrary conclusion, and not saving faith. Special faith cannot, in the economy of redemption, produce its desires apart from the rights of divine sovereignty, at any time when it is exercised. “Let God be true and every man a liar.”

3. A regenerated sinner is always anxious for the benefit and salvation of others. The spirit of the Gospel is benevolent and disinterested. “Whether we live, is its language, we live unto the Lord, or whether we die, we die unto the Lord—whether we live, therefore, or die, we are the Lord’s.” The different relations of life will be improved, and the duties connected with them will be performed, so that God’s glory will be promoted with the best interests of society.

4. Urbanity of temper—cheerfulness of spirit—a social disposition—all are the fruit of regeneration. Religion does not destroy our social nature or our social habits. Religion itself is social, and is calculated to produce its beneficial effects upon our social nature, making it the source of real enjoyment and blessedness. To this we cannot pay too much attention; for upon this fact depends the whole of the exertion made by the Christian world, to civilize the heathen world. Take away the social nature of Christianity, and you destroy its claims upon missionary efforts to civilize the heathen world.

5. The power of religion in supporting the believer under the most harassing spirits and annoying circumstances in which he or she can be placed, in the conflict with death, not only solaces in life, but it strengthens in the hour of death, and gives the final victory over the last *destroyer*. “The sting of death is sin, and the strength of sin is the Law but thanks be unto God who giveth us the victory through our Lord Jesus Christ.”

For the Christian Herald.

JUDAH'S LOSS.

How oft, when musing on the changeful past,
Does busy recollection call to mind,
A thousand bright, and pleasing, airy forms,
Which sport us as they flit along, like scenes,
Which fancy opens in the midnight dream.
How oft do we recall the countless joys
Of early years, made doubly sweet by those,
Whose names are graven deeply on our hearts,
But who themselves sleep low and silently.
Last time we heard the converse of our friends,
In the sad parting hour, who can forget?
Who would forget, though recollection be
A pang. * * * *

There is an hour
More serious than all others; when the soul
Looks fearfully upon that dark abyss,
O'er which so soon she is to wing her way,
And in that tim'rous, peerless flight, to seek
Her last abode.

The death-bed is a pulpit,
From which we all must preach. Oft has it spoke
Its terrors to the stoutest hearts. It speaks;
Nor speaks it aught but truth. 'Twould ill beseem
Hypocrisy to lurk in such a place.
The death-bed is an inn, where all must lodge.
Though long and wearisome may be our way,
Our journey here must end. * * * *
Once in a dreamy vision of the night
I thought I stood beside the bed of death.
And he who lay thereon, was much beloved.
He had dispensed the messages of grace
To guilty men, pointing the wayward soul
To heaven. He lived a blameless life—a life
Of piety, devoted to the cause
Of his beloved Master—heeded not
The voice of bitter scorn—regarded not
The frowns and mockings of a scowling world.
He sought to know his duty, and when known,
His duty to perform. He deeply felt
For hapless millions of our guilty race,
Who, in unbroken ranks, from Judah's lands
Are rushing to the world of wo. How calm
That day to him, above all other days!
The sun had sunk just to the verge of even,
And still was shedding on the verdant fields,
His mellow lustre. Short had been his course,
Athwart the heavens—emblem of his, who now
Cast his last look upon his setting beams.
His pilgrimage on earth was short, and wearisome
His sojourn in this vale of woes and tears.
Painful it is to leave our native land,
Place of our birth, to sunder, from our hearts,
Those silken chords, which bind us to our homes,
And bid our country and our friends beloved,
Farewell for ever. Yet he had left his friends,
And home, and all that's dear, to seek a land
Of strangers—a far-famed city, which once

Was Judah's boast ; where oft the choral hymns
 Of morn and evening sacrifice had rung
 From sweetest harps, by Zion's daughters swept.
 He climbed the rugged steep of Calvary,
 And where was hung the ransom of a world,
 He wide unfurled the banner of the Cross.
 He took the Gospel trumpet, and there blew
 A blast not long, nor loud. Mount Zion heard.
 Although not long, nor loud, the joyful sound
 Pealed o'er the gladdened hills of Palestine,
 And Judah's daughter, by the dark, blue wave
 Of Babel's river, caught the enrapturing note,
 And snatched her harp from off the willow's branch.
 She ceased to weep when she remembered Zion.
 She sang a sweeter song than ever rung
 From angels' harp, or Seraphs' golden lyre.
 The waves conveyed the sound, the enchanting sound
 To Babel's lonely, mouldering towers. The owl,
 That hooted there, quick ceased her hollow wail ;
 The famished jackal turned to hear the strain ;
 The tumbling ruins, and far distant hills
 Re-echoed back the praise. * * * *

* * * * "Tis the third watch of night.

All now is still—the midnight anthem hushed,
 The Nile rolled dark and heavy on that night,
 And Alexandria seemed involved in gloom.
 Naught could be heard, except the whizzing bat,
 And the hoarse watch-cry of the Turkish soldier.
 Though all was dark without, there was a place,
 Bright with celestial glory. 'Twas the verge
 Of heaven. The chamber of the dying saint,
 The martyr of the Cross—how calm—serene !
 How swift and solemn was that passing hour !
 Fast by his side his sole companion sat :
 He who had been companion of his toils,
 How sweet their minutes rolled. Oft they looked back,
 Upon the past with pure delight—and up
 With joy, to the great Fount of Love—the Source
 Of all their blessings, and with humble hearts,
 And holy gratitude, for every boon,
 Gave thanks. How arduous, how rich, how short
 Had been his labours, o'er whose peaceful couch,
 In tearful sorrow his associate bent.
 Zion rejoiced, and Judah was made glad,
 By the high joyful embassy he bore,
 From Judah's king to long lost Israel.
 Now was his mission ended, and the time,
 Of his departure, was at hand ; for heaven
 Sent the summons—his sovereign called him home.
 Pale grew his cheek, and icy was his arm.
 They talked of parting soon. Oh ! it was hard
 To part. Around their hearts a thousand chords
 Of tenderest love were interwoven.
 Long time had they been more than bosom friends.
 Lone brothers were they in a stranger's land.
 'Twas hard to part. They talked of meeting soon
 Upon that shore, where love eternal reigns ;
 And where is wiped the mourner's tear ; and hushed
 The sufferer's sigh ; where weary pilgrims rest,
 And where the prisoner is at peace. Oh ! yes ;
 They talked of meeting soon. 'Twas then their souls,
 By one extatic impulse, seemed borne away.

To the third heavens, and even now seemed to join,
With that celestial company of saints,
And angels, who adore around the throne
Of God. Oh! how unearthly was his transport,
And over death how signal was his triumph.
In his calm eye joy undissembled beamed
And hope seraphic lighted up his features,
While in his peaceful breast 'twas all but heaven.
Death sped his fatal dart. His soul released
From its frail tenement, left a mourning world,
And with attending angels winged his flight
To heaven. * * * * *
Heard you that sigh? It was the mourner's sigh.
Saw you that tear? It was the mourner's tear.
Well mayest thou mourn, Jerusalem; for lost
To thee, and Judah's race—to Israel lost
Is he, who bore thee, graven on his heart.
Thou little knowest how well he loved thy sons,
And ye, oh! Salem's daughters! well may strike
That solemn dirge, and turn your joy to grief;
For who shall feel for you, as PARSONS felt.

G.

PIOUS CHILDREN ARE UNITED TO THE KINGDOM OF HEAVEN IN THEIR
SERVICES.

From Nott's Sermons for Children.

"THE Lord Jesus requires that service which flows from a loving and obedient heart. A child that loves, may be as true a servant as the grayheaded sage. If he is weak and ignorant, and falls short of doing for want of power and skill, the Lord will still approve and accept, as he did the service of the poor woman who poured the ointment of spikenard on his head, of whom he said, 'She hath done what she could.' An apostle can receive no higher approbation; a little child will receive no less. The Lord Jesus is no hard master; he appoints not to children man's work. If they yield him a cheerful, hearty service, in obedience to his words, they are his approved, accepted servants.

"They are also useful servants. Christ needs not the services of either men or children. He can do all that he wishes done, without the help of either; yet he condescends to employ the services of both. He uses the services of children in governing and enlarging his kingdom. Their example spreads around them a spirit of obedience; their hearty submission to his holy reign, is an honour to his government, and their praises of his Gospel are made 'the power of God unto salvation.' 'Out of the mouth of babes and sucklings,' he perfects his praise. Though his name is excellent in all the earth; though he has ordained the moon and the stars to show forth his glory in their nightly march, yet he employs the praises of babes and sucklings to still the enemy and the avenger. So lovely, so powerful, is children's praise, in the sight of him who reigns and shines in all."

A LOVELY SIGHT.

THERE are many lovely sights, but here are few so lovely as a little child reading the Bible. It is beautiful to see a bee sucking the honey out of a fragrant flower, but it is far more beautiful to see a little child reading the Bible. It is beautiful to see a little bird sitting upon a lovely tree, and to hear it singing a sweet song, but it is far more beautiful to see and hear a little child reading the Bible.

REVIEW.

HISTORY OF THE CHURCH OF CHRIST, by the late Rev. JOSEPH MILNER, A. M. with additions and corrections by the late Rev. ISAAC MILNER, D. D. F. R. S. Second American edition, comprising some account of the lives of the Authors, and an original Index. Boston, Armstrong: New-York, Haven: 5 vols. 8vo., pp. Vol. I. 401—Vol. II. 409—Vol. III. 397—Vol. IV. 383—Vol. V. 406.

(Concluded from page 7.)

IN our last number we presented our readers with a brief sketch of the life of the Rev. Joseph Milner, author of one of the most valuable and useful books which have distinguished the present age of the church. Whoever has read even the short statement referred to, and much more those who have perused the original account, will have been forcibly impressed with the strong fraternal affection which distinguished this good man, and which prompted him, in the first moment of improved circumstances, to devote the first fruits of his prosperity to the relief of his younger brother Isaac. That affection was fully reciprocated, and it adorns the characters of both the brothers, in a degree inferior only to the amiable and exemplary filial piety which they both manifested towards a feeble and indigent mother. Their father, formerly a master weaver, failed in business, and was so far reduced in his pecuniary means that on one occasion, when Isaac needed a Greek book to go on with his studies, he purchased it for him one Saturday night instead of a joint of meat for next day's dinner, not being able to buy both. On the death of this strong minded man, the education of his son Isaac was not only interrupted, but from necessity finally abandoned. He was placed by his mother in a situation at Leeds, in which he could have an opportunity of learning certain branches of the woollen manufactory. Here he not only attended diligently during the appointed hours, but before he went to his work in the factory, rising in winter many hours before day break, and working by candle light, and (with his brother Joseph) plied the shuttle incessantly for the aid of his mother, left in an ill state of health to get a scanty living by the labour of her hands. How few young lads would have given so early, and so excellent an example of affectionate self-denial! In this as in every other instance, filial piety met with its reward.

By the kind interference of his brother, young Isaac was soon released from his voluntary toil, and applied to pursuits more congenial to his taste, and more worthy of the strength and activity of his mind. So well had the rudiments of classical learning been fixed in his memory, that our young weaver was ready without delay to take charge of some of his brother's classes in the grammar school at Hull, where he continued with credit and usefulness to himself and others, until in 1770 he was entered a sizer of Queen's College, Cambridge.

“He took his Bachelor's degree in 1774, when he attained the high honour of being at once the senior wrangler of his year, and the first Smith's prize man. So strongly, indeed, was his superiority over all his competitors marked upon this occasion, that, contrary to the usual practice, it was deemed right by the ex-

aminers to interpose a blank space between them, and he was honoured with the designation of *Incomparabilis*, a distinction which has never been conferred, but in one other instance. Nor was his academical fame confined to his mathematical proficiency, for he was not less eminent in other walks of literature and science. In theology, we learn from Bishop Watson, that he was so deeply read, that when he kept his act, the divinity school was thronged with auditors from top to the bottom, and their curiosity was amply gratified by listening to what the prelate terms a real academical entertainment. The circumstance of these disputations being held in Latin, proves also that Milner must have made great progress in classical knowledge.

Such high academical honours were sure of meeting with their reward; and we accordingly find, that in the following year he was elected a fellow of his college. In 1783 and 1785, he acted as moderator in the schools; was nominated in 1782, one of the proctors, and in 1783, a taxer of the University. In the latter year he was also chosen to be the first Jacksonian Professor of Natural and Experimental Philosophy and Chymistry, in which sciences he had previously given several courses of public lectures in the University, with great acceptance. Whilst at college he formed an intimacy with Mr. Wilberforce, whom he is said to have been instrumental in bringing to the decided adoption of those views of religion which he has since so steadily maintained, and adorned by a life consistent in all points with the profession which he makes. By his means Mr. Milner was introduced to the acquaintance of Mr. Pitt; and in the year 1787, these three eminent men set out together on a tour to the Continent, in which they had not proceeded far before Mr. Pitt was recalled home in consequence of some change in the ministry, which led to his elevation to the premiership. His companions accompanied him to England, where their intimacy was continued uninterrupted by any differences, until first Mr. Pitt, and then Dean Milner were removed by death; leaving, we fondly hope, the survivor of this interesting trio to linger long behind his departed friends, cheered in the close of a long and useful life, by a recollection of the good which he has been permitted to effect, by the active devotion of the strength and vigour of his days to the cause of religion and benevolence."—Vol. I. p. 31.

The following year he was elected president of the College and took his degree as Doctor in Divinity, and immediately commenced, and successfully accomplished a much needed reform in the interior discipline of this institution: He introduced to its fellowships men eminent for their talents in other colleges, and, during his presidency, Queens College was celebrated for the number of pious young men who studied there for the Christian ministry, and who are now some of the most popular and zealous clergymen of the Establishment among that class of its teachers, termed opprobriously by some, but as an honourable distinction by others, *evangelical*. In this view his long residence at Cambridge, and that of his pious and liberal friend, the Rev. Charles Simeon, may certainly be considered highly beneficial to the church of God.

In 1781, he was raised, probably through Mr. Pitt's influence, to the deanery of Carlisle; and in 1788 he was placed in the chair of the Lucasian Professor of Mathematics—a situation which had been filled successively by Isaac Barrow, Sir Isaac Newton, Whiston, Saunderson, Colson, and Waring—the most eminent mathematicians of their day. He also twice filled the office of Vice Chancellor of the university.

Thus have we seen the poor fatherless weaver's boy, who gave his cold and dark mornings to confining and irksome labour to support a feeble mother, marked by that eye which seeth in secret, and led by that invisible but strong hand which delights to draw virtue from its seclusion, and to place humility on high, through a succession of gradually brightening scenes, till he was elevated to one of the most distinguished

stations in his country, and associated both by literary honours and personal intercourse with her most eminent men. His highest honour, however, consisted in his usefulness in the church, to which he added in giving many valuable ministers—which he presented with the fruit of his brother's labour—and whose vital interests he ably and triumphantly defended in the controversy with Dr. Herbert Marsh, (now Bishop of Peterborough) respecting the British and Foreign Bible Society.

His own personal ministry was much broken in upon by ill health, to which he was a victim all his days. Yet the following extract from his own words will show that his labours were neither destitute of fruit nor wanting in that evangelical spirit which ought ever to characterize the servant of Jesus Christ.

"There is one thing evidently taking place, at which it is lawful for me to rejoice; and at which, therefore, I will rejoice; namely, that I hear more and more every year of the blessed effects of some of my labours. These smiles of the Head of the church are, to my mind, the most delightful thing by far that I meet with in this world; and, I thank God, that the effect which they seem to have on my mind, is to dispose me to be more simple in my addresses, to use less disguise, and to rely less and less on any human schemes and artifices for making the Gospel more palatable. Such plans never did answer; they do no good at the time, and afterwards the remembrance of them is sure to prove either a burden or a snare, or both, to the conscience. To live the life of the disciple of Christ in all our intercourse with men, and to act the faithful part, I find a much harder task; and, I must say, that I invariably succeed better by coming out from among them. I do this much more than I have done, though I never gave very greatly into the practice."—Vol. I. p. 37.

"These are sentiments worthy of a dignitary of the church, and remind us powerfully of some of the dignitaries of the church of England in its best days—days which it wants but such men as Milner, for its bishops and its deans, to revive again. Placed as he was in a situation which peculiarly exposed him to opposition, and ridicule for preaching and maintaining the unfashionable doctrines of our venerable reformers, and of the articles and homilies of the church, of which they were the ornament and pride, he was not deterred by the senseless charge of Methodism from boldly and fully declaring the whole counsel of God. Convinced, as he himself avowed, that "the preaching of the word is still, as it always was, the great means used by God in bringing about conversions;" he prepared, in the latter years of his life, many more discourses for the pulpit than his strength permitted him to deliver. That strength, however, he tried to the utmost; and when he was engaged in the work which he loved, the importance of his subject would sometimes lead him to preach for an hour at a time, though he was well convinced such an exertion was too much for his weak state of health. His friends, immediately after his death, gave us reason to hope, however, that his labours would not be lost; but that some of the sermons which he could not deliver from the pulpit, would be permitted to edify the Christian public from the press: and we are happy to record the partial fulfilment of that promise, in the recent appearance of one volume of those discourses, whose merit has induced a general wish, in which we most cordially participate, for a continuance of the selection. Expectations are also held out, by their editor, of the publication, at some future, and we trust at no very distant period, of a treatise, left behind him in a tolerably prepared state for the press, on some of the most important of those doctrines of the Gospel, which formed the basis at once of the dean's ministration and his faith."—Vol. I. pp. 37, 38.

"For the last few years of his life, his health and strength rapidly declined, though he witnessed their decay with the utmost resignation and composure; endeavouring, as he himself wrote to a friend, to "make it his prayer, that the afflictions which he suffered might not be removed, until they had brought about and finished the work which our gracious and merciful high Priest intended them to perform." Informed by his physicians some years before his death, that with such a pulse as his, a man's life was not worth one minute, he could say, without

fear or regret, "how loudly all this says, prepare to meet thy God!" A few weeks before his decease, the dean had come up to town on business, and took up his abode as usual in the house of his old and valued friend, Mr. Wilberforce. He embraced the opportunity of a short residence in London to have medical advice, but the gentlemen who were called in had no idea of his disease being attended with any immediate danger; nor did he himself appear, indeed, to entertain more than his general and long fixed conviction of the extreme uncertainty of the continuance of a person of his shattered health in this world. His conversation, however, was at times peculiarly serious; and he lost no suitable opportunity of bearing his testimony to the importance of the doctrines of grace, of personal piety, and an entire submission to the will of God. At times he seemed to have a conviction of his approaching end. On one occasion he said to a clergyman long known to him, and who was about to return into the country, "God bless you! take care *where* you and I meet *again*—that is every thing." Not many days before he was confined to his room, on taking leave of another friend, who was setting out on a long voyage, after bidding him farewell with the rest of the company, the dean called him back; and as he shook hands with him again, said, "Farewell! God bless you—my heart will be with you, and with all, I trust, who love the Lord Jesus in sincerity. Time is short,—let us hope to meet on durable ground." A day or two before his death, he made an attempt to engage in prayer with his servant who attended him, desiring him previously to read to him the fourteenth chapter of St. John's Gospel; a portion of Scripture which many years before he had pointed out to a friend as a favourite with him, especially that verse of it in which our Lord assures his disciples, "In my father's house are many mansions, if it were not so I would have told you." When the reading was over, the dean put his hand to his forehead, and said, "I cannot tell what is the matter with me, but I cannot think; my mind is gone." The night previous to his removal, the oldest, and one of the most affectionate of his friends, came to his bed-side, when he uttered, with great bodily weakness, a word or two, which convinced him that he was looking for another and better world. On Sunday morning, the 1st of April, about eleven o'clock, he suddenly extended his limbs, and in three sighs closed his earthly pilgrimage, and entered on his heavenly rest, having attained the 70th year of his age"—Vol. I. p. 34, 35.

Having completed our design in noticing these volumes, that of giving a short account of the lives of the eminent authors, we have only to recommend their pious example as a pattern worthy of imitation by all who aspire to Christian excellence. The prayers of Christians should embrace earnest supplication that the Lord would send forth more such labourers into his harvest;—men burning with a holy desire for the conversion of the world, and who are through divine grace enabled rightly to divide the word of truth and give to each his portion in due season.

Intelligence.

INDIA WITHIN THE GANGES.—BOMBAY MISSION:

FROM the information concerning this mission, which the *Missionary Herald*, papers, and letters before us contain, we shall endeavour to collect a brief view of its progress from our last notices, (pp. 46, 469, and 550,) to the 15th of August 1822.

In a letter of that date, addressed by the Rev. G. HALL to WILLIAM TAYLOR MONEY, Esq. M. P. he observes, that the various operations of the mission advance as encouragingly as could reasonably be expected.

"Our schools first commenced by your own generous donation, have been multiplied to the number of *twenty-five*, containing not less than 1200 heathen, Mahometan and Jewish boys. In all our schools the ten commandments, catechisms, prayers, and other moral lessons are committed to memory, and the Scriptures daily read by the scholars. Three of the schools under my more immediate care, with their teachers and others, meet in rotation in my premises every Sabbath. They read, and are catechised, and afterwards I deliver to them a lecture, and pray in Mahratta. We preach daily to the natives, and a considerable impression has been made upon the minds of many of them, though we know of none who have been truly converted, but we labour in hope that God will yet reveal his power and love to the conversion of the heathen here. We go on *slowly* with the translating and printing the sacred volume, not because we could not soon get up a version of the Bible in the Mahratta language, but because we think we ought to bestow the utmost labour, in order that what we publish may be as perfect as it is in our power to make it. We have printed Genesis and a considerable part of the New Testament, and have translated a still greater part of it."

Matthew, Luke, John, Acts, and the epistles of James, Peter, John and Jude had also been printed. The editions of Genesis, Matthew, John, and Acts were exhausted, while for copies of some of them the natives are almost daily asking.

We understand that application has been made to the American Bible Society for aid in printing the Scriptures in the Mahratta language.

"We have prepared, and published, and circulated a very large number of tracts. *We see among the people no impediment to the extension of schools, and the dispersion of Christian books and tracts all over the country.* NOTHING BUT MEN AND MONEY ARE WANTING—if not straitened in our funds and number, we might have hundreds of schools under Christian instruction, and circulate millions of tracts, &c. But we are distressed at the smallness of our missionary number. Death has removed Mr. Newell, and sickness Mr. Bardwell, and three missionaries are left. We are most desirous to have our number increased, and have lately written in urgent terms to our society to this effect."

This letter also embraces several inquiries relating to the future welfare of the mission, respecting which Mr. M. in a letter to the Rev. Samuel Nott, observes, "I shall be most happy to forward the interest of the American Mission at Bombay, to which I feel warmly attached, from previous *experience of its great usefulness*, and great esteem for its members." He has assured the society at Boston, that he will with pleasure promote its interest at the East India House, and in every way possible. We have solicited the privilege of copying the above extract for the purpose of bringing before the public the testimony of a gentleman in a high official station, who has no purposes to serve in lauding Christian missions other than the glory of Christ in the enlightening of the heathen and their salvation. The favourable opinion of such characters is calculated to inspire in the minds of the friends of this mission, a confidence in the missionaries and in those who manage the concerns of the society at home. If those who count this Christian enterprise as a quixotic and visionary scheme, will weigh well this testimony, it may go far to convince them that the mission, in question is founded in true wis-

dom, on scriptural principles, and has generally been conducted with an uncommon degree of prudence as well as pious zeal.

Though the calls for more missionaries to labour at this station is very urgent, yet we apprehend the apparent want of success is not so much owing to a deficiency in the number of labourers, or a want of faithfulness in those already engaged, as the comparative neglect or coldness concerning the heathen which prevails at home. We are forcibly impressed with a passage in the 13th report of the Prudential Committee, in relation to the mission at Bombay, which merits particular attention. It is as follows :

“The committee would affectionately ask, have not we, have not the friends of missions in this country, been unhappily wanting in faith, with respect to the success of this mission? Have we not too slightly regarded the spiritual miseries of these pagans? or unconsciously yielded to a sort of religious fatalism, and considered their condition, however deplorable, as fixed and not to be changed by human effort? Have we prayed for them, and for their religious teachers, with all that earnestness and importunity, which their case demands, and which love to the souls of men would prompt? if our consciences give not a satisfactory answer to these inquiries, what remains but to gird ourselves anew for the spiritual conflict; to feel a deep solicitude for these perishing millions; and to plead with faith for the influences of the Holy Spirit to accompany the labours of our distant brethren.”

The importance of a missionary chapel was remarked upon in our number for June last, and there still seems to be the same necessity for an effort to supply this almost indispensable part of a missionary establishment, as we are not aware that any measures have been adopted to raise the required funds.—It was our design in this article to make some extracts from the journals of the missionaries, which would exhibit in their true light the abominable and cruel idolatries of the deluded Hindoos, but our limits forbid. That system of debasing superstition, which is interwoven with all the affairs of ordinary life, by a duration from time immemorial, is rendered impervious to every effort for enlightening their minds and improving their hearts except the simple power of the Gospel. The missionaries may give them the pure word of God in their own tongue, and declare its searching truths in both their lives and ministrations, but after all, God alone can give the increase, and this he has promised to do in answer to the prayers of his people. The friends of missions are then called upon to let this first attempt of the American Board be remembered in their supplications; and especially in their Monthly Concert of Prayer should earnest cries be offered at the throne of Grace for the out-pouring of the Holy Spirit on this dry and thirsty land.

RUSSIA.—LONDON JEWS' SOCIETY.

Extract of a letter from the Rev. Dr. Pinkerton, to the Committee of the London Society for promoting Christianity among the Jews.

THE nation of the Jews is not to be neglected in this time to favour all nations. They have not reminded inattentive observers of the signs of the times, nor are the intelligent and thinking part of them unacquainted with the conflicts which Christianity has sustained, and the conquests

which she has gained over her numerous and powerful enemies. The extraordinary events which so rapidly succeed each other in our days—the fall of modern infidelity, in its direful effects upon the good of society—the change which is now working in the moral and religious state of all nations, by means of the translation and universal dissemination of the Old and New Testament, have had a powerful influence on the hopes and fears of many among the Jews, and have brought not a few of them to their wit's end. But there are still more favourable intimations of this people's being in a state of preparation for receiving the seed of the new Covenant doctrine—intimations unknown in the ages that are past. Numbers of the Jews, in the countries where I have visited them, have fallen off in their rigid attachment to their former superstitions—their prejudices against Christians and their religion are lessened—the hatred and prejudices of Christians against the Jews are much diminished—the willingness with which many of them receive copies of the New Testament in the Hebrew language, and read them—the liberty with which they both read and converse on the merits of the grand question between Jews and Christians, whether Jesus of Nazareth be the Messiah—the state of despair in which many of them now are, of their ever beholding a Messiah such as they desire—the fact, that the yoke of Judaism has really become insupportable to many among them, and that not a few are joining the different Christian communions in the towns of Poland almost weekly—are intimations of no ordinary kind relative to the nation of the Jews, and seem clearly to point out that an important crisis in the religious state of that people is not far distant. For “they also, if they abide not in unbelief, shall be grafted into the church.”

During my late tour through Poland, I had many opportunities of gaining information and making observations which tend to illustrate and corroborate these statements. I no where found the Jews unwilling to converse with me on the subject of Christianity. I distributed about seventy copies of the Hebrew Testament among them, which were always well received. I repeatedly entered their synagogues and schools, and with the utmost possible freedom argued the points at issue between them and us; and I never found the smallest interruption, but on the contrary, a great desire in many of the people to hear and to read. At Minsk, the Russian Archbishop told me, that since my visit to him in 1816, he had baptized fifteen Jews, and had then several candidates under a course of instruction. The Catholic Canonick of the same place informed me, that he had lately baptized four Jews. At Wilna, where the number of Jews is upwards of twenty thousand, the senior Lutheran pastor Nicholas told me, that on the 5th of May last he had baptized a married Jewess, whose husband was also about to embrace Christianity—on the 16th, a Jewish child—on the 30th of the same month, a Hebrew youth of sixteen—on the 10th of June, a Dr. Bernard with his wife and daughter; and that he had still four candidates for baptism under a course of Christian instruction. He farther informed me, that on the 6th of May, the Catholics had baptized fourteen young men of the Hebrew nation; and the Police master of Wilna told me, that since the publication of the memorable Ukaze, granting permission to the Jews to join whichever Christian communion

they choose, he had been present at the baptism of about fifty Jews into the Catholic church. Nor is there a town in Poland almost, where frequent instances of Jews entering Christian communions are not to be met with. But what I have already stated, plainly proves that there is a favourable change of sentiments in many of the Polish Jews towards the religion of Christ, and urgently calls upon those who long for the conversion of the ancient people of God, to use means for furnishing them with correct knowledge of the Gospel of salvation.

The number of Jews subject to Russia, is reckoned to be greatly above *two millions*. These reside in the kingdom of Poland and in the Russian provinces of Ekaterinosloff, Cherson, Podolia, Titomir, Tschernigeff, Kief, Mogileff, Witepsk, Minsk, Wilna, Grodna, *Bialastoks*, the Krimea, and Moldavia.

UNITED STATES.—AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

The object of this society is to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the settlement as shall be assigned them; but no one will be received unless he comes well recommended for morals and industry, and without charge to the society, and both his reception and continuance in the settlement will be at all times at the discretion of the Directors. Distinct funds will be received and applied by the Directors for the education and employment of Jewish Missionaries, and for distributing among the Jews the Hebrew New Testament and other religious publications; and donations of books for the formation of an extensive library suited to the use of those who are preparing to be missionaries, will be gratefully acknowledged. In fine—the object of this society is, to unite the zeal, the prayers, and the contributions of American Christians and render them instrumental in the conversion of the Jews, that “these natural branches” may “be grafted into their own olive tree,” and become the true Israel of God; “For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?”

The attention of our readers has frequently been called to this institution, and we hope their interest in its success has proportionably increased. At the last meeting of the directors, their “Committee of ways and means,” by R. MILFORD BLATCHFORD, Esqr. chairman, presented a report which it will be our present business to notice. The entire report is worthy the consideration of every friend of “God’s chosen people,” but our present limits will confine us to some of the most essential parts and the others must be reserved for a future occasion.

It was expected that the “intrinsic difficulties attending the establishment of a Christian Jewish colony, and the great variety of incidents involved in so great an undertaking” would “combine to embarrass the committee,” and hence they have proceeded with a commendable caution. The committee advert to the bequest of Dr. Boudinot, late president of the society, and remark that the land

(4000 acres) if accepted by the society "must be used and occupied by them as a settlement for the Jews, with the allotment of 50 acres to each family, who may become a settler under the direction of the society: this condition of course renders the land of no other value to the society, than that which may arise from the advantages which it presents for the establishment of the colony contemplated by the board of Directors,—if it was ever so valuable in itself, it is by this condition put beyond the power of the board to turn it into money;—if they accept of it, it must be used for the purposes of a colony."

The Committee have taken pains to make proper inquiries respecting the location of this land, and find it is part of a large tract in the north western part of Pennsylvania, in Warren county. The agent of Dr. Boudinot, Mr. Heildeckper, who resides in Crawford county, thus writes on the subject: "I am unable to tell what specific portion of these lands (meaning a tract of 43,000 acres belonging to Dr. Boudinot,) has been bequeathed to you, but even if I knew, the information I could give you would still be imperfect and unsatisfactory, for though the lands have been a number of years under my agency, yet as they are situated at a distance from this place (about 60 miles) I have no particular knowledge of the quality of the particular tracts, I shall, therefore, give you such information as I possess respecting this body of lands. Though there are some very good lands among them, yet taken as a body, they are by no means equal to the general quality of lands in this part of Pennsylvania, which is extraordinarily fine." He then gives a further general description of the lands in question, and adds, "as to the actual value of the lands, I can say nothing, because wild lands can hardly be said to have any value so long as there is no demand for them." This information, and the consideration that these lands are not sufficient for the purposes of the board, in either quantity or quality, we think are sufficient to show the wisdom of the committee (without further extracts from this part of the report) in recommending to the board to accept the alternative of 1000 dollars, and relinquish their claim to the land.—The "committee are inclined to believe that Dr. Boudinot himself, whose judgment would be entitled to great weight, was, from the fact of the option which he has given to the society, undecided in his own mind, as to the suitableness of the land." The board of Directors (a large number being present) unanimously agreed to adopt this recommendation; and instructed the proper officers of the society to carry it into effect.

The committee are of the opinion, that the colony should be in this state; and their report supports this opinion with the most clear, forcible, and conclusive statement of facts and arguments. As we cannot quote this part of the report at length, we would glance at some of the advantages which this state offers, and among them, the low price of land, the success of agricultural pursuits, our internal improvements, the advantages of our markets, the easy transportation of settlers by our canals, the more direct superintendence which the board would have over the colony, are of great importance. The committee have not been able to fix upon a tract of land which they deem suitable, and in order to bring before them at once such tracts as are for sale, they have advertised for 15 or 20,000 acres. With respect to the quantity, however, the committee observe—"they have found great difficulty in coming to a decision. The novelty of the undertaking and the infancy of the society, afford them no rule, by which to guide them in their deliberations."—"They agree that it will be for the interest of the board, to purchase as much as their funds will admit of—being satisfied,

that if the colony is effected with the success and rapidity, which under the blessing of God, they fondly cherish the hope of, the value of the lands in its neighbourhood will be greatly enhanced, and the board be compelled, if they should find it necessary to extend the limits of the colony, to pay a much higher price for the land than it can now be procured for, and if on experiment they should find that they are in possession of a greater quantity than they can use, it will be no difficult matter to dispose of the surplus."

As the "committee believe that the probabilities are much in favour of a rapid settlement"—they "recommend the board to go to the utmost limit of their resources." Respecting the resources, there is, however, great uncertainty, "yet the very flattering prospects of the society, the success of Mr. Frey in the collection of donations and the formation of auxiliaries, and the general spirit and zeal which is excited throughout the country in behalf of the Jews, manifested in the approval of the objects of the board, will warrant the committee, they think, in advertising for the quantity "above mentioned, and in this the board have concurred." The importance of making a judicious choice of land, is considerably dwelt upon in the report, and appears to have had a due share of the committee's attention. The selection of a tract already cleared would involve too great an expense, and to place those persons whom the society expect to be the first settlers on wild land, would probably defeat their benevolent intentions—the committee, therefore, recommend the purchasing of wild land and the clearing of a small part of each farm, which may be done at a very trifling expense; the committee particularly desired the attention of the board to this subject, which they deemed of vital importance to the society.

"At every step the committee have advanced, they have become more impressed with a sense of the magnitude of the work in which the board are engaged."—"The eyes of friends and enemies are fixed upon them with a peculiar degree of interest and anxiety, and they have a large and increasing number of auxiliaries, through whom to infuse a spirit of life and zeal."—"An efficiency in the adaptation of the means of the board to the great end in view are indispensably important to secure to them the good opinion and co-operation of those who now look upon their plans as premature, and the blessing of God, which we trust will follow our labours for the extension of the Redeemer's kingdom, will convince the unbelieving, that the time has arrived when the long lost descendants of Abraham are to be gathered into the fold of Christ, the great Shepherd."

The funds of the society will shortly be about \$4000 in money, and to secure an increase sufficient to pay for the land and carry on the plans of the Directors, the committee urge the constant formation of new auxiliaries, and that those which do exist be encouraged and animated.—"They suggest the propriety of establishing as many auxiliaries in the different churches in this city as can be effected," and a committee has been appointed by the board to superintend this object. "The committee recommend that measures be taken by the publishing committee to procure an extensive subscription to the monthly sheet published by the board." This paper entitled, "ISRAEL'S ADVOCATE," is published at one dollar per annum, and may be had at this office.

The committee conclude their report by observing, "that much is to be done by every individual of the board, and that after all, their exertions will be of no avail without the smiles of the Lord upon them, and they trust that for so-desirable a blessing, all will unite in approaching the throne of divine Grace, frequently, earnestly, and with faith."

NEW-YORK AUXILIARY BIBLE AND COMMON PRAYER BOOK SOCIETY.

THOMAS N. STANFORD No. 99, Pearl-street, *Agent*.

THE seventh report of this society, now before us, adverts to the prosperity of the institution at the close of its fifth year, when 18,000 volumes had been distributed, and the society was possessed of a set of stereotype plates of both the Bible and Prayer Book, which cost \$3,550. Since that period little else has been done than presenting an annual report, and renewing the calls for aid. 93 Bibles and 242 Prayer Books have been distributed during the year to the Sunday Schools, Orphan Asylum, State Prison, Mariners' Church, and the missionary service, and 50 Prayer-Books to the Bishop of Ohio: the sales have been 1675 Prayer Books. The society has a permanent fund of \$425, deposited in the Savings Bank. The Managers have been able to supply but a very small part of the calls made upon them, and unless Episcopalians step forward to supply the board with means, they must "abandon, with reluctance, a field white for the labour of benevolence, and which will repay, with the substantial fruit of a rich harvest, those who are permitted to enter upon it."

The report justly complains of the illiberality of Episcopalians in withholding support from institutions peculiarly their own, and at the same time, charges them with profusely bestowing their contributions "for building churches, for mission families, for Bible societies, &c. and the tract and missionary societies of other denominations," while "their views of charity never extend to reciprocity in the schemes" of Episcopalians.

We shall not undertake the task of drawing a *trial balance* of the reciprocal contributions of different denominations; still we would take the liberty of saying to those Episcopalians who wholly refuse their aid in circulating among the destitute members of their own Church her excellent liturgy, and who yet contribute to other denominations, if any such there are,—“these ought ye to have done, and not to leave the other undone.” Nor is it our present purpose to enter upon the discussion of the question which the above quotation from the report naturally involves, for we have elsewhere shown that the obligation to support the Bible Society, rests upon Christians of all denominations; but we notice it at present barely for the purpose of expressing the opinion, that the main difficulty complained of in the report would probably be removed if the society would confine its business professedly, as it almost always does in fact, to the circulation of the Book of Common Prayer, or perhaps add the second Book of Homilies, that precious legacy of the Fathers, which is very little known or valued by American Christians.

While facts justify the opinion that a given sum contributed to the exclusive Bible Society will effect more in the circulation of the Scriptures than if the same sum were given to institutions uniting the Bible and Prayer Book, though the whole amount of it should be expended on the former, so long do we expect that wise benevolence will expend her offering for the dissemination of the Bible, through the agency of Bible Societies.—Every one who has imbibed the evangelical spirit of the Liturgy and Homilies, must feel an irrepressible desire for their wider circulation, and it is for the attainment of this most desirable end that we have offered the above remarks. Having no doubt but such an institution would so gain upon the good will and reciprocal affections of other denominations, as well as Episcopalians, as to command a liberal support, we should hail the formation of a PRAYER BOOK AND HOMILY SOCIETY as a most interesting era in the history of New York benevolence and enterprise.

PRESBYTERY OF NEW-YORK.

THE sessions of Presbytery were opened Monday evening, the 14th inst. in the Central Presbyterian Church in Broome-street. The Rev. Robert McCartee, Moderator, preached the sermon from John ii. 18. "What sign shewest thou unto us, seeing that thou doest these things."—After the congregation was dismissed, the business of the sessions was opened with prayer.—The Rev. Dr. McAuley was chosen Moderator, and Rev. Drs. Romeyn and Spring, Clerks.—The annual sermon for the Presbyterian society was preached on Thursday evening by the Rev. Dr. Romeyn in the Brick Church, from Ex. xxxii. 26. "Then Moses stood in the gate of the camp and said, Who is on the Lord's side? let him come unto me." A collection was taken up for this society, which was formed last year by the Presbytery for building up the waste places within its bounds.

Narrative of the State of Religion within the Bounds of the Presbytery of New York, April, 1823.

The free conversation on the state of religion in the Presbytery of New-York at their present sessions, has occasioned little or no diminution of that "abundant thankfulness" which, on the last similar opportunity, they so peculiarly felt and expressed in their report to the General Assembly. They have indeed augmented evidence of the stupidity of sinners, of the imperfection of saints, and of the wide-spread prevalence of sin; still the Great Head of the Church, "of whom the whole family in heaven and earth is named, appears to be, as we know he is, ever mindful of his own cause," "working salvation in the midst of the earth," and manifesting his everlasting faithfulness and grace in their appropriate fruits; his people recognise his agency, are edified in the faith, and "rejoice in hope of the glory of God."

The happy spirit of union and mutual confidence between the ministers and members of the churches under their jurisdiction, has, they think, been more and more consolidated. Their common sentiment is, "let brotherly love continue;" their experience is, that it is both "good and pleasant" as the holy and consecrating oil of the Christian priesthood, and it is their "earnest expectation, and their hope in God, that this, their dwelling together in unity" may be the presage of "greater things than these," even "as the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

The public worship of Almighty God has been generally well attended, both as it respects the numbers and the solemnity of our assemblies. The most signal exception to this statement is one in which the sympathetic recollections of the Assembly will anticipate this narrative—the malignant fever with which the God of all, who directs the agencies and wields the elements of nature, in sovereign righteousness visited our guilty city, from the latter part of last summer through the first two months of the subsequent autumn. The pressure of this judgment was locally severe. Some hundreds of our fellow-citizens became its speedy victims. The southern sections of the city were depopulated, and the sanctuaries of God in the infected district were consequently closed, while the consternation was constant and almost universal. The moral effects of this calamity

on the spirits of survivors, both the church and world, were obvious and peculiar at the time. Many migrated to the country : and of those who remained, while Christians were praying and confessing their sins before the acknowledged " Lord of heaven and earth," the irreligious were in many instances clamorous and bold in their ungodliness. The Presbytery greatly lament also, that the permanent consequences of this visitation upon the churches generally, and upon those more especially, which have their location in the immediate circle of its desolations, were not so beneficial as they fondly and ardently anticipated.

The ordinary institutions and objects of Christian benevolence have been maintained and multiplied. Several new churches have been built, and several others are now contemplated or actually erecting in the city of New-York. One other church has been organized and furnished with the regular ordinances of the Gospel, and we now number fourteen churches in the city. Sabbath schools, Bible classes, catechetical instruction, prayer meetings, among which we may particularize the Monthly Concert of Prayer, have been continued and increased in most of our congregations. A spirit of Christian activity and effort in the cause of our blessed Lord and Saviour, Jesus Christ, seems to be extending. Missionary operations become increasingly the object of common interest, patronage, and prayer; and the more conspicuous enterprises of good, such as Bible Societies, Missionary, Tract, and Education Societies, societies for the instruction of seamen in the truth and grace of the Gospel, the American Society for Meliorating the Condition of the Jews, societies auxiliary to these, and other combinations of Christian effort and resources, appear to be advancing, under the benediction of God, in the thoughts and feelings of our general community.

The United Foreign Missionary Society deserves a distinct recognition in this narrative. Its peculiar details will doubtless be known to the Assembly from its own report : it is proper, however, to observe that this mighty engine of beneficence, though complicated in its operations and embarrassed in its resources, continues to " go forward," and will, they devoutly pray, receive the all-sufficient subsidies and succours, which He can so easily command, in whose own cause it is singly and efficiently occupied.

The Presbytery would also announce the formation of the *United Domestic Missionary Society*, as an institution of the most auspicious consequence, in the sphere of its operations, in the reaction of its influence upon the spirits of its members, and in its prospective achievements in the glorious cause.

They are also induced to state to the Assembly, that they have formed themselves into a *Presbyterial Missionary Society*, whose object—to supply the waste places of our bounds with the means of grace—has been successfully prosecuted during the past year. This society is growing in its promise and consideration; and we expect, from the blessing of our Great Head upon the counsel and exertions of its *Executive Committee*, to whom the management of its concerns is intrusted, a continual augmentation of the number and the strength of Presbyterian churches in this city and its vicinity.

On that special subject of interest, *revivals of religion*, their commu-

nications to the Assembly, cannot be in all respects so richly grateful as were their last, nor so meager and comfortless as often in those of preceding years. In most of their churches there has been a gradual and considerable accession from the world, and in some of them the additions have been extraordinary and deeply characterized. The Rutgers' street Church in the city of New York, is the only one, perhaps, which it is competent to particularize. This church was destitute of pastoral superintendence formally for several months, and virtually, on account of the fever, for nearly a year. During the last five months, they have enjoyed the regular ministrations of their present pastor, and the special influences of the Holy Ghost; the fruits of this refreshing, already ingathered to the church, are about seventy names. The importance of religious revivals is more extensively felt, their details more impressively heard, and their blessings more generally sought by prayer and supplication to the God of Israel, who only doeth these wondrous things. The aggregate of accessions from the world has been larger than at any former period.

On the reverse of this general survey they must, however, impress the usual characters of gloom. The majority of our population give fearful proof of continuing on the wrong side of the controversy of God with the apostate children of men. Where one has been converted, we fear that numbers, too many to be counted, are persisting in their native and chosen courses of sin and death. The supineness, irresolution, and dubious indications of some, who "profess that they know God," must be noticed among the most mournful of the occasions of grief. Several painful instances of discipline, and some them distressful in a singular degree, have occurred in the details of sessional and presbyterial administration. But here the deepest shades of human degeneracy on the one side are gratefully relieved on the other, by the unequivocal evidences that a *spirit of discipline* is ascendant in our churches, that the vital importance of official faithfulness in dispensing this ordinance of God, our Saviour, is more widely realized than in former times, and that the promise of this spirit is the most propitious to the interest of the gospel throughout our bounds.

On the whole, the Presbytery feel authorised and constrained, in a retrospect of the year, to "thank God, and take courage."

Signed

SAML. H. COX, } Committee of
ROBT. McCARTEE, } Presbytery.

REVIVALS OF RELIGION.

Sharon, Conn.—By letters received in this city from ——— we learn that there is a powerful work of divine grace in Sharon, Conn. a town adjacent to this state. For several years there has been in that church a decay of the Christian graces. The love of many has been chilled by the prevalence of stupidity. But now a brighter day has dawned—a new scene has opened which is a prelude to the prosperity of that church. A short time before the commencement of the work, there was an unusual degree of fervour among a little band of Christians. Deploing the alarming declension around them, they endeavoured to visit most of the members of the church, and inquired of them if they were desirous of obtaining the blessing. Nor were their visits in vain. A considera-

ble excitement among Christians immediately ensued. In the mean time the number of meetings was increased—and they were all attended with a peculiar solemnity. At first, there were ten or fifteen who were present at the meeting of inquiry; but now the number is augmented to 100, besides, one hundred or more, feel that the chains of their bondage are broken and that by divine grace they may exult in the liberty of the children of light.

Thomastown, Me.—We have been favoured in this place during the year past, (says one of our subscribers) with our, Heavenly Father's smiles; we have seen numbers who appeared to be arrested in their sinful course, brought to bow to the mild sceptre of Prince Emmanuel. This town contains about 2700 inhabitants; between 3 and 400 are professors of religion. The churches the year past received an addition of near 100: and we feel encouraged, that the Lord is now awakening some from their slumbers. The Beloved seems knocking, and saying, open immediately. We are afraid we are making excuses, that we have put off our coat and shoes, &c. At a prayer meeting last evening for a revival, in which all *denominations united*, the Lord appeared to be in our midst; many could say, "it is good for us to be here." Our ministers appear to be much engaged; may we be Aarons and Hurs to hold up their hands. We have reason to be encouraged, when a spirit of prayer prevails; when Emmanuel is petitioned by many wet eyes for assistance.

THE Rev. Reginald Heber has been appointed Bishop of Calcutta, to succeed the late Dr. Middleton.

Donations.—To the U. F. M. S. during the month of March \$—— To the American Board of Commissioners for Foreign Missions from the 13th of February to the 12th of March, \$3,765, 63, also legacies \$386, 52, and donations in clothing &c. to a considerable amount. To the American Bible Society during the month of March to constitute ministers members for life \$210, laymen members for life, \$30, donations \$217, do from auxiliary societies \$707, 14, in payment for Bibles \$1,598, 41, total \$2,672, 45. Issues from the depository, Bibles 2,284, Testaments 2,923, total 5,207—value \$2,818, 69. Seven new auxiliaries acknowledged. To the American Education Society \$340 during the month of March. To the Domestic and Foreign Missionary Society of the Prost. Epis. Church, \$1,520.

RECENT DEATHS.

Rev. James Richards, American missionary at Tillipally, on the 2d of August last.—Rev. John Ireland, formerly Rector of St. Ann's Church, Brooklyn, L. I. and late a chaplain in the U. S. Navy, 64.—At Washington city, Hon. Brockholst Livingston of this city, one of the Justices of the supreme court of the United States, 66.—January 10th, at Richmond Va. Rev. John D. Blair, 64; and December 19th, Rev. John Buchanan, D.D.—Feb. 24th, at Washington city, Rev. Andrew Hunter, D. D. chaplain, U. S. Navy.—At Norwich, Conn. Rev. John Tyler, Rector of Christ's Church, 86.—Jan. 26th, at Berkly, Eng. Dr. Jenner, the discoverer of vaccination, 74.—At London, Dr. Charles Hutton, the celebrated mathematician, 86.—Rev. Enoch M. Lowe, Rector of Christ's Church, Norfolk, Va. 33.—On 17th, Rev. L. D. Parks, Pastor of the church at Saltcatchers, S. C.—25th, Rev. W. Hilman, pastor of the Baptist Church at Powletown, Ga.—At Barnardtown, Mass. Rev. Job Wright, 85.—At Eastport, Me. Rev. Hosea Wheeler, of the Baptist Church, 81.—At Bethel, Va. Rev. S. O. Henderson, of the Baptist

Church.—At Cheshire, Conn. Rev. Roger Hitchcock, Pastor of the Cong. Church, 56.—At Georgetown S. C. Rev. Asa Blair, of Kent, Conn. 87.—Jan. 12th at Sangate, Va. Rev. Abisha Colton.

ORDINATIONS, INSTALLATIONS, &c

Having found it impracticable to insert at length an account of the services which take place at ordinations, installations &c. we shall in general hereafter make our record of them in the following manner :

Date.	Ministers.	Denom.	Churches.	Preachers, &c.
1822.				
Sept. 6	Alex. Jones, Jr.	D [*] Epis.	Providence R. I.	Bishop Griswold
	C. H. Allen	D.	at Baltimore, Md.	Prof. Dick.
	Josiah Spencer	P †	Coll.	E. D. Barry, D.D.
19	B. C. Cuttler	D.	Quincy, Mass.	Bishop Griswold
29	Peter Van Pelt	P.	Philadelphia, Pa.	Bishop White
Oct. 16	H. P. Powers	P.	Newark, N. J.	John Croes, Jr.
25	Lawson Carter	P.	of Ogdensburg, N. Y. (in this city)	B. T. Onderdonk
27	S. B. Paddock	P.	Norwich, Conn. (in Cheshire)	Bishop Brownell
Nov. 18	A. L. Baur	P.	Newton, Mass.	Bishop Griswold
24	S. W. Beardley	D.	in this city	Bishop Hobart
29	R. Warner	D.	in Middleton, Conn.	Bishop Brownell
Dec. 12	Chester Chapin	Cong.	Granby, E. Parish, Con.	Nathan Perkins
19	Edward Rutledge	P. Epis.	Charleston, S. C.	Bishop Bowen
22	Joseph Jaqueth	P.	of Bristol, Pa. (in Philad.)	Bishop White
	J. B. F. Clarke	P.	of Canandaigua, N. Y. in Brooklyn, L. I.	Bishop Hobart
25	Archibald Burges	Cong.	Hancock, N. H.	Barstow
1823.				
Jan. 1	Jos. D. Farnsworth	Pres.	Orford	Grant Powers
	Marcus Smith	Pres.	Rensselaerville, N. Y.	Harrow
	Charles Walker	Pres.	Rutland, E. Parish, Ver.	President Bates
	Lot Jones	D. Epis.	Bristol, R. I.	Bishop Griswold
	Crastus Clapp	Cong.	Burlington, Conn.	L. Beecher D.D.
	Amos Pittengill Ins. ‡		Waterbury, Conn.	
	Thomas Williams	Pres.	Foxcroft, Me.	John Keep
8	Boyd	Ins. Pres.	Smithfield, N. Y.	Calvin Chapin DD
15	E. J. Hinsdale	Cong.	Berlin, Conn.	Bishop Hobart
	Benjamin Dorr,	P. Epis.	in this city	C. E. Gadsden, DD
17	M. I. Motte	D.	Charleston, S. C.	
	H. B. Stryker & Ins.	Pres.	Fairfield, N. Y.	B. Wooster
22	S. Williams, Jr. Eva §	Cong.	in Highgate, Ver.	I. G. Merrill
	Vallentine Little		Lovell, Me.	J. Codman, D.D.
29	Ebenezer Gay	Ins. T. C.	Bridgewater, S. Parish, Ms.	President Moore
Feb. 5	Dorus Clark	Cong.	Blandford, Mass.	Asa Wilcox
6	Ebenezer Loomis	Bap.	New-London, Conn.	Prof. Smith
12	Elijah Jones	Cong.	Minot, Me.	H. Humphrey
	Sylvester Burt	Ins.	Great Barrington, Mass.	Cook
19	Sylvester Dana		Oxford, N. H. W. Parish	Williams
26	Francis Wook		Barrington, R. I.	Walter Chapin
Mar. 4	Samuel K. Hale		Concord, Ver.	N. Perkins
5	Baxter Dickenson		Long Meadow, Mass.	Perkins DD
	John A. Hemstead		Washington, Mass.	Robt. McCartee
13	S. P. Funk	Pres.	Jamaica, L. I.	
	Philip Hay	Ins.	Newark, N. J.	
	Peter S. Wyncoop	R. D.	Ghent, N. Y. [N. Y.]	
	A. J. Swift		Tyacoke and Schaghticoke,	
26	Samuel Green	Ins. Cong.	Boston, Mass. Essex St.	Leon Woods, DD

* Deacon. † Priest. ‡ Installed. § Evangelist. || Trinitarian Congregationalist.

VACANT CHURCHES.

There are various circumstances which might assist destitute Congregations in procuring pastors, if their situations were generally known. With a view to aid them, and unsettled ministers, we have prepared the following list (confessedly very imperfect) and propose, from time to time, to add the names of such vacant churches as come to our knowledge.

Date.	Churches.	Denom.	Former Pastor.	Remarks.
1822	N. York city, Murray-st.	Pres.	J. M. Mason, D.D.	Resig. Pres. Dick. Coll.
1823	do Vandewater-st.	do	J. S. C. F. Frey.	do. Ag. Jews Society
1822	Brooklyn, L. I. a new Ch.	do		
1822	N. Haven, Conn.	Cong.	Taylor	Resig. Prof. Theo. Yale Coll.
1820				
Aug. 31	N. Orleans, La.	Pres.	Sylvester Larned	Dec.
1822				
Sep. 22	St. Mary's Co. Md. Will.	Epis.	John Brady	Dec.
1822	and Mary's			
Sep. 15	Cecil Co. Md. St. Stephen's	Epis.	William Nina	Dec.
1822	Charleston, S. C. Assoc. 14 Churches.	Bap.		
1819	Southbury, Conn.	Cong.	D. A. Clark	Resig. Prof. Am. Instit.
1821				
Apr. 2	Bridgehampton, L. I.	Pres.	A. Woodworth D.D.	Dec.
1820				
Oct. 15	Madison, Ind.	Pres.	Thomas C. Searle	Dec. [Col.
1822	Stratford, Conn.	Cong.	M. Dutton	Resig. Prof. Mat. Yale
1819	Bridgewater, Conn.	Cong.	Reuben Taylor	Resig. Pastor — Conn.
1818	Milton, Conn.	Cong.	Fowler	Resig. [Conn.
1822	Litchfield, Conn. S. Parish	Cong.	Amos Pettingill	Resig. Past. Waterbury
1820	Belville & Paterson, N. J.	Epis.	Fitch	Resig.
1822	Bethany, Conn.	Cong.	Huntingdon	Resig.
1823			Parmelee	Dec.
Jan.	Boulton, Conn.	Cong.		
1823	Cheshire, Conn.	Cong.	Pitchcock	Dec.
1823	Hamden, Conn.	Cong.	Allang	Resig.

Collections made by the Rev. Mr. Frey, for A. S. M. C. J. from Jan. 7, to March 3.

PENNSYLVANIA.		Fredericksburgh, Ep. ch. Rev. W. E. McGuire,	
Lancaster, Rev. Wm. Ashmead's church,	20 07	Pres. ch. Rev. S. P. Wilson,	65 87
MARYLAND.		Richmond, 1st Pres. ch. Rev. Dr. Rice,	68
Baltimore, 1st Pres. ch. Rev. Wm. Nevin,	108 50	do. Shockey Hill, Rev.	
2d do. Rev. Dr. Glendy,	51 13	J. B. Hoge,	32 50
Pres. ch. Tammany-st. Rev. J. M. Duncan,	100	New Methodist chapel,	20 45
German Ref'd ch. Rev. A. Heisenstein,	40 74	Norfolk, Pres. ch. Rev. Mr. Russel,	73 10
Three Methodist churches,	118 90	Baptist ch. Rev. S. Cornelius,	17 75
Ref. Pres. ch. Rev. Mr. Gibson,	20	Methodist ch.	21 47
Uterbin's ch. a gold ring, Rev. Mr. Schneider,	18 75	Portsmouth, Presbyterian ch.	23 1
Baptist ch. Rev. Mr. Healy,	18	Petersburgh, do. Rev. B. H. Rice,	53 65
do. do. Rev. Mr. Reis,	17	NORTH CAROLINA.	
St. Peter's ch., public meeting,	25	Warrenton, Episcopal ch.	17 17
Annapolis, Methodist ch.	27 39	Lewisburgh Court-house,	9 53
DISTRICT OF COLUMBIA.		Raleigh,	30
Washington, Rev. Dr. Laurie's ch.	36 57	North Carolina University,	17 25
Rev. Mr. Post's ch.	55 25	Fayetteville,	73 47
" Mr. Baker's ch.	29	Donations received by Mr. Frey:	
Methodist ch., navy yard,	9	Baltimore, from Mr. Gist,	5
Alexandria, St. Paul's ch. Rev. Dr. Wilmur,	30 81	Washington, from Judge Ray, of Charles-	5
1st Pres. ch. Rev. E. Harrison,	28 62	ton, S. C.	5
2d do. " Mr. Andrews,	53 58	Col. Gist, of Pinckneyville, S. C.	5
VIRGINIA.		John Willson, Esq. do.	5
Dumfries, Rev. S. W. Prestman's ch.	9 08	Dumfries, Va. Major Fitzburgh,	5
		Reedy Creek, Va. Rev. J. D. Williams,	2

Receipts into the Treasury during the last month.

From Mr. Frey, at Norfolk, a draft on the U. S. Bank at Philadelphia,	404 73	From Mr. Frey, a draft on Mr. Cyrenus Beers of this city,	150
Messrs. Fridge & Morris, of Baltimore, being the amount left in their hands by Mr. Frey,	521 02	Aux. Soc. Newport, R. I. by B. B. Mumford, Esq. Secretary,	31 68

Seaman's Magazine.

He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

JOURNAL OF THE BETHEL FLAG.

(Continued from page 704.)

THE committee in attendance at Mr. Gardiner's boarding-house, No. 243 Water street, had an interesting meeting there on Friday evening, the 28th of February.—The usual exercises were engaged in.—The sixth chapter of Daniel was read. The remarks made on it went chiefly to show the true courage of Daniel in honouring his God; the happy influence of frequent and fervent prayer on the temper of his mind, making him to descend from the height of prosperity to the depths of adversity, with perfect composure, because God was as near to him in the den of lions as in the palace.—In the conclusion, the duty and safety of prayer was insisted upon, and each seaman was particularly urged to be careful that a Bible should be found in every ship he sailed in, and to endeavour to have it frequently read, as he knew not how much it might be blest to him, and to his shipmates.

A good looking seaman (second mate of a ship in port) then arose, and in a very feeling manner spoke to this effect. "I know not how to be silent on such an occasion; I bless God for such a meeting as this, to see so many of our seamen, some of them my shipmates, so richly enjoying the means of grace. I must declare the goodness of the Lord to my own soul, in bringing me, I trust, from darkness into light.—It was three years ago, on a voyage to Curacoa, at sea, without human agency, that blessed book, the Bible, which has now been so earnestly recommended to our attention, was in the reading of it sanctified to my soul.—I was awakened to see my true condition, not that I was better than my shipmates, but that I was a guilty sinner, lying at the mercy of a holy God. I betook myself to prayer, beseeching the Lord for mercy, and I trust that like Daniel I have felt its efficacy in a trying hour. I found that precious Saviour who bled and died for me, that I might have hope of eternal life through him. Oh how different has my life been since that gracious change. I give my humble testimony in favour of prayer, and of the grace and mercy of my God.—Oh that I could praise him as I ought!—My dear fellow-seamen, I know all your dangers; I have encountered them often since my youth; I know your unwillingness to forsake your sins and to turn to God.—I am acquainted with the excuses you offer, for not giving immediate attention to the salvation of your souls; they are just such as I used to make; but what will they avail us at the hour of death.—Are they not vain and dangerous now? Blessed be God for such meetings as these, and for the kind concern now mani-

tested for sailors; my heart prays, I trust, continually for a divine blessing on these means of grace, and that the hearts of mariners, may be opened to receive the truth in the love of it. I might say more but my heart is full.—I shall never cease to pray for the precious souls of my brother-seamen. Praised be our God for such meetings as these.”

The chairman of the committee in addressing this speaker said, “we desire to unite with you in prayer.” This son of the ocean cheerfully obeyed, and poured forth his supplications, evidently under the teaching of the spirit, with humility, earnestness, good sense, and devout adoration of the God of all grace. The effect on a pretty large company present, was manifest; and many tears marked, as they fell, the melting of hearts throughout the assembly. The whole of the exercises during the evening were solemn and impressive, evidently felt by all. Indeed there was every reason to believe that the presence of the Lord of glory was given to them, that were met in his name, and that every heart beat in unison to that sweet confession of spiritual joy, “it is good to be here.”

(To be continued.)

MARINERS' CHURCH.

THE number of seamen who attend worship in the Mariners' Church increases, and the prospects of usefulness were never more encouraging. There is a Sabbath School for the children of seamen and others, kept in the Lecture-room of the Church. Measures have been taken to collect a Circulating Library for the use of the school, and some money has been given for that purpose, and a choice selection of a few volumes has been made. To supply all the scholars, a considerable number of books will be wanted in addition. Donations in money, or suitable books, will be thankfully received by the Rev. Messrs. Truair and Chase or Mr. John P. Haven, at this office.

ALBANY MARINE BIBLE SOCIETY.

THE third annual meeting of this society was held on the 31st of January. The Rev. Dr. Proudfit preached the annual sermon from Phil. iii. 8. after which a collection was taken up amounting to \$72. In the report we find the following expression—“it is believed there is not a vessel of any description sailing from Albany, without a supply of Bibles.

Bibles have been sent to Buffalo, Detroit, &c. and there has been some attention paid to the canal men.

Corresponding Secretary, Rev. Dr. Chester. *Treasurer*, S. P. Jeamain.

A floating Chapel has been fitted up at Serampore and Dr. Carey preached the first sermon on board in August last.

Notice. In order to give the Narrative of the state of Religion within the bounds of the Presbytery of New York in this number (received at a late hour) we have been obliged to omit much interesting intelligence relative to seamen, which will be given in our next.